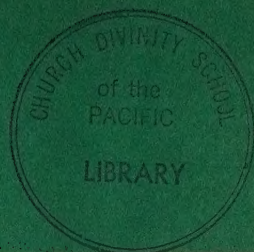


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Seminaries Train
Your Clergy

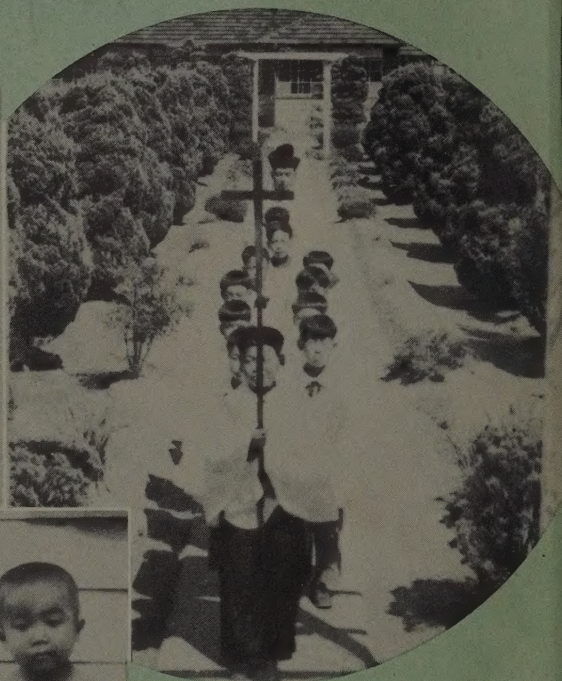
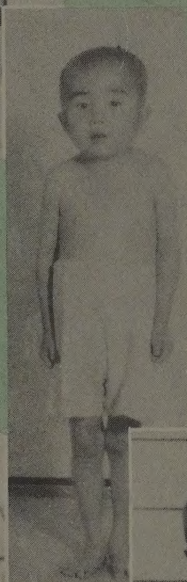
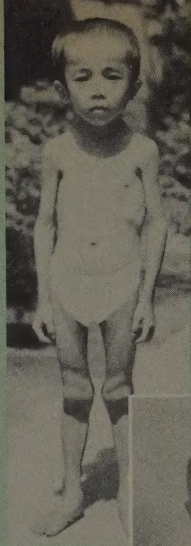
JANUARY 1952 • PRICE 15 CENTS

v. 117
1952

War's Waifs Rescued By Osaka Orphanage



HEAD of Tokogakuen is
the Rev. J. S. Kikawada



Christian training is heart of orphanage's life



Ages of orphans at Tokogakuen range from one to eighteen years



VIVIDLY illustrating fine care given at Tokogakuen, orphanage in Diocese of Osaka, Japan, are these pictures of Yoshihero Oka: top, age seven years, six months, on entering orphanage; second, three months later; third, six months later; and bottom, three years later. Program is centered on Christianity; directors include the Rt. Rev. Michael H. Yashiro, Presiding Bishop of Japanese Church. All staff members must be Christian. At least one boy at orphanage hopes to enter ministry.

Turning the Pages

TODAY we open a new volume, the one hundred seventeenth in as many years of the inspired adventure which is the Mission of the Church.

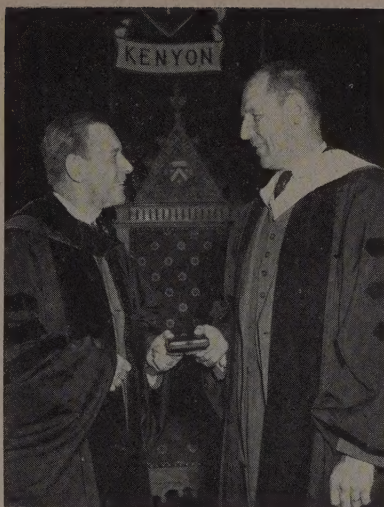
FORTH today is very different in appearance from the first volume published more than a century ago in 1836, but the inspired adventure which it records is the same, the ever-new, the ever-old deeds done in the Name of our Lord, Who challenged us to go into all the world when He said: *Behold, I send you Forth!*

The inspired adventure which will be recorded in these pages during the coming months will be of particular significance as this is a General Convention year. Beginning next month, FORTH will present a series of articles setting forth the nature and importance of the General Convention and the major matters with which it will be concerned. These articles will be only a part of the adventure to be recorded in these pages during 1952. Among other features will be articles in recognition of the ninetieth anniversary of the Anglican mission in the Hawaiian Islands.

The Modern Tithe

The Diocese of Western Massachusetts recently urged all its people "to enlarge the work in our missions and parishes, in our diocese, in the nation, and in the world with the ultimate goal of attaining a standard of giving to be known as "the modern tithe." The pledge card used in Western Massachusetts carried this definition of the modern tithe: "A gift of at least five per cent of one's income, after taxes, to the Church, and the remainder for Christian causes."

In one parish the matter of tithing was presented first to the vestry. After considerable discussion eight out of the eleven members of the vestry agreed to adopt the modern tithe as a basis for their giving for the current year. These included some of minimum income as well as some of means. The matter was then presented to the members of the parish at a supper. Six lay people gave five-minute talks about their convictions on tithing, each ending by saying



PHILANDER CHASE medal of Kenyon College is awarded by president, **Gordon Keith Chalmers**, to **Harvey Firestone, Jr.**, chairman, Presiding Bishop's Committee on Laymen's Work, for outstanding lay leadership

that they were going to tithe. When the pledge cards for this parish were all in, it was found that twenty-seven per cent of those who pledged had joined the fellowship of tithers.

"This certainly represents a good start," said Bishop Lawrence in a recent issue of his diocesan magazine, *The Pastoral Staff*. His statement ended "We hope that you will seriously and prayerfully consider this matter before God. Surely, if a human being had treated as generously as God has treated most of us, we should want to do something to indicate our gratitude. Should we do less with God?"

The Vatican Appointment

Elsewhere in this issue, we print the statement issued by the General Board of the National Council of Churches in regard to President Truman's appointment of an ambassador to the Vatican in the closing moments of the recent session of Congress. This appointment has been discussed widely in both the secular press and the Church weeklies. Here we would only quote from one of our contemporaries some practical suggestions as to what you can do about this matter now:

"1. Write or wire your senators and congressmen, those of your State and any others you think you can influence.

continued on next page

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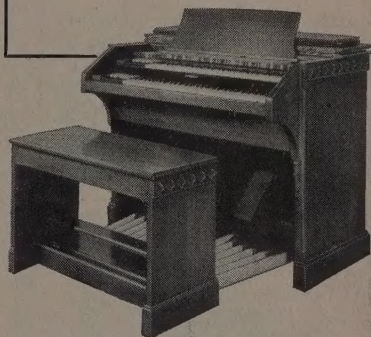
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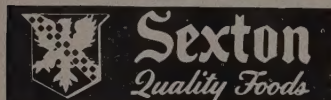
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Check Your Calendar

JANUARY

- 1 Circumcision
- 3-6 Second Assembly, Division of
Foreign Missionaries, National
Council of Churches. Toronto,
Canada
- 6 Epiphany
- 13 Fifteenth anniversary, conse-
cration of the Rt. Rev. William
Appleton Lawrence, Bishop of
Western Massachusetts
- 18-20 Brotherhood of St. Andrew
National Executive Committee.
Seabury House, Greenwich,
Conn.
- 21 Fifteenth anniversary, conse-
cration of the Rt. Rev. Doug-
lass Henry Atwill, retired Mis-
sionary Bishop of North Da-
kota
- 23-25 Standing Liturgical Com-
mission. Seabury House
- 25 Conversion of St. Paul
- 27 Theological Education Sunday

FEBRUARY

- 1-7 National Youth Commission.
Seabury House
- 2 Purification
- 8-11 Woman's Auxiliary Na-
tional Executive Board, Sea-
bury House
- 12-14 National Council. Seabury
House
- 17 Church of the Air, CBS
10:00-10:30 a.m., EST
- 17-24 Brotherhood Week
- 21-24 North American Lay Con-
ference on the Christian and
His Daily Work. Buffalo, N. Y.
- 22-24 Presiding Bishop's Commit-
tee on Laymen's Work. Sea-
bury House
- 24 St. Matthias
- 27 Ash Wednesday

New Hospital is Planned For Philippine Seaport

A BADLY-NEEDED hospital soon will
be built in the Philippines to help
provide care for the poverty-stricken
people of Zamboanga, a seaport on
Mindanao Island, which was obliterated
completely during World War
II. The new Brent Hospital, which
will take the place of the one that
was destroyed, is being designed by
Joseph Roughgarden, mission en-
gineer for the Church in the Philip-
pines.

Ever since the war, a small and in-
adequate temporary structure has

Turning the Pages

continued from page 1

"2. Write or wire President Tru-
man telling him to withdraw the
nomination. He won't but you
should encourage him and your leg-
islators to kill the appointment.

"3. Contact your local, State, and
National Council of Churches and
see that they organize protest meet-
ings, delegations to Washington, let-
ters to newspapers and radio stations,
and mass visits to your vacationing
Washington legislators.

"4. Organize your diocese on this
question, so that your diocesan maga-
zine will carry articles on this, your
bishop and rector will preach on
this, see that statements on this are
handed to the press.

"5. Write or wire the National
Council of Churches and Bishop
Sherrill assuring them of your sup-
port and prayers."

Council Meets

The National Council is in session
as this issue of FORTH goes to press
(December 4-6). We were able to
include in this issue (page 5) the
very important resolution adopted
by the Council in regard to the pro-
posed American ambassador to the
Vatican. Other action will be re-
ported in our next issue.

Lenten Boxes

The Lenten number of FORTH will
be the March issue, but your Lenten
offering boxes probably already have
reached you or will do so within the
next few days. All offering boxes
were mailed before January 1 in
order to take advantage of the old
postage rates. New increased rates
went into effect on that date. In this
way a considerable sum was saved
for the missionary work of the
Church.

been the only medical center in Zam-
boanga. Patients are turned away
constantly since only thirty people
can be accommodated when all the
beds are filled. Even the office of the
medical director is used as a patient's
room. The only available equipment
for sterilizing instruments is a kero-
sene stove and two pots of water.

FORTH—January, 1952

FORTH

VOL. 117 NO. 1
JANUARY 1952
Editor WILLIAM E. LEIDT

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THE COVER. While the Church has grown more than forty-one per cent during the past twenty-five years, the number of clergy in active service has decreased. The cover, a reproduction of the poster for Theological Education Sunday, January 27, forcefully brings to our attention the needs of the Church's seminaries if they are to remedy this situation. For more about the importance of seminaries in the life of the Church, please turn to page 7.

FORTH—January, 1952



BISHOP Gooden of Panama Canal Zone signs sentence of consecration of All Souls' Chapel in cathedral in Ancon. Beside him are Dean Ferris and Bishop Voegeli of Haiti.

Chapel Honors Bishop Beal

ON All Souls' Day, November 2, 1951, the Rt. Rev. R. Heber Gooden, Missionary Bishop of the Panama Canal Zone, consecrated All Souls' Chapel and Columbarium at the Cathedral of St. Luke, Ancon, C. Z. Erected in memory of the late Rt. Rev. Harry Beal, second Missionary Bishop of the Canal Zone, the chapel also commemorates those who lost their lives in the construction of the Panama Canal.

Above the altar is a stained glass window from the Chapel of St. Luke the Beloved Physician, which preceeded the cathedral. All Souls' Chapel has been planned more than ten years by Bishop Gooden, the Rt. Rev. C. Alfred Voegeli, Missionary Bishop of Haiti, once dean of the cathedral, the Very Rev. Raymond T. Ferris, present dean, and many others.

Present at the consecration were Mrs. Beal, Bishop Voegeli, Lloyd S. Carrington, chancellor of the Missionary District (at right in photo above), and Francis K. Newcomer, Governor of the Canal Zone.



AFTER knocking for admission, Bishop enters All Souls' Chapel for consecration

FORTH—January, 1952

Churches Explain Stand On Ambassador to Vatican

THE National Council of the Churches of Christ in the United States of America is saddened and profoundly disturbed by the controversial issue that has been precipitated by President Truman's nomination of an ambassador to the Vatican. As Christians and as Americans we repudiate prejudice against Roman Catholics and deplore religious dissension. This issue now thrust upon us, however, forces us, because of conscience, to protest against what is to us an alarming threat to basic American principles. We believe that the appointment of an ambassador to the Vatican would be wrong in principle, useless in practice, and would produce consequences both far reaching and disastrous to the national unity of the American people.

Taking a step which arouses religious controversy, the President has done a grave disservice to our country. We are especially distressed by the published reports of his suggestion in a press conference that this is a time to "fight it out." It is normal and wholesome in a democracy to "fight it out" on political issues; but this is different. Religious convictions lie deeper than politics.

Authorized and representative leaders of great bodies of American Christians have made it unmistakably clear on frequent occasions since 1939 that the question of sending an ambassador to the Vatican is a seriously divisive matter. Conscience and conviction with regard to religious liberty, combined with loyalty to an

essential principle of American democracy and gratitude for a national tradition consistently defended by our fathers, have compelled us to take a resolute position. The President has known this through an extended correspondence and consultation over several years. (We are making the record public in a separate document.)

This issue is not of our making. There had been no public controversy over the matter in recent

months. The situation was quiescent and might have remained so except for the President's action. We now have no choice but to be loyal to our deep convictions and to the national welfare as we see it.

Three major reasons are advanced in support of the President's proposal, none of which bears scrutiny.

It is alleged in the first place that the United States should establish formal diplomatic relations with the

continued on page 29

The accompanying statement was adopted by the General Board of the National Council of the Churches of Christ at its first emergency session held on October 31, 1951 in New York. "The mood of the Churchmen," commented the NCCC Outlook "was marked by an honest desire to make a constructive appraisal of the President's proposal."

Council Opposes Vatican Envoy

We, the members of the National Council of the Protestant Episcopal Church in the United States of America, oppose vigorously the confirmation of President Truman's nomination of an ambassador to the Vatican, which means probably the presence of a papal nuncio in Washington.

The reasons for our protest against the proposal are:

1. It violates the principle of the separation of Church and State.
2. It gives one Church overwhelming precedence over all others.
3. It enables that one Church to exert special influence upon our Government.
4. It increases religious controversy and intolerance in a time when the need for national unity and for coöperation between Churches is imperative.

We urge strongly, therefore, that the dioceses, parishes, missions, and individual members of our Church make it clear to the President of the U. S. A. and to their own senators and congressmen, that they are unalterably opposed to the President's recommendation.

We hardly need to add that this protest against a political proposal in no wise implies hostility to the Roman Catholic Church as a sister Christian Communion.



BLIND GIRL is baptized by the Rev. William C. Bowie at Lakin State Hospital, Point Pleasant, W. Va. Hospital, for treatment of mental disorders, is staffed by Negroes.

Ministry of Church Brings Light to Darkened Minds

THE ministry to the mentally ill was ordained by Christ when He charged His Disciples to "cast out devils." Although the modern priest is not expected to perform miracles, his role in mental therapy is of vital importance. The Rev. William C. Bowie calls it "the most challenging and the most rewarding work in the Kingdom."

For the past ten months Mr. Bowie has been chaplain at Lakin State Hospital, near Point Pleasant, W. Va., one of the three mental institutions in the country staffed by Negroes. In his ministry there, he makes three initial contacts with new patients. First, he meets them when they are presented at the weekly staff conferences which all profes-

sional personnel attend. At these informal meetings the patient's medical and social histories are presented along with findings of psychological and psychiatric examinations.

New Patient Meets Staff

After these formal presentations, the new patient is ushered into the room where the director and his staff further study the patient in an attempt to diagnose and outline his proper treatment. The length of time each patient spends in the meeting depends on his general condition, his responsiveness, and his accessibility. Some patients speak freely, some are taciturn, and some are totally unaware of their environment. When the patient has been diagnosed and his treatment determined, he either is returned to his ward, or assigned to occupational or recreational therapy.

Mr. Bowie next meets the patient personally. During the ensuing informal chats, he gains additional insight into the patient's religious background which may be of value in his therapy. He finds that mental patients have amazing religious experience and associations. Some are convinced that they have healing powers; others believe they are chosen for a particular mission. As far as the patients are concerned such delusions are real beliefs.

The chaplain's third initial contact with the patients is at Sunday services which are attended by those sufficiently improved to assemble in public. The chapel services are within the context of the Book of Common Prayer and consist of the General Thanksgiving, other prayers, hymns, and selected lessons. Mr. Bowie keeps his sermons purposely short and illustrative and usually takes some experiences from childhood for application in Christian living. He finds that patients respond amazingly well to some basic theological explanations. This is especially true of Christmas and Easter themes, which, as a result of early impressions and powers of association, reactivate old interests and appreciations.

Most of the patients have non-Episcopal upbringing so it is necessary for the chaplain to introduce

the Episcopal tradition slowly. When any facet of it is used he explains in detail its background and purpose.

Not all the patients at Lakin State Hospital are strictly mental cases. Some are physically handicapped or invalids who are unwanted by their relatives or their communities even when they are ready for discharge. These, Mr. Bowie finds, are the most tragic cases. He feels they offer real opportunity for counselling, private prayer, and spiritual guidance.

The chaplain is not the only Episcopalian on the Lakin staff. The director, Dr. Simon O. Johnson, one of the few certified psychiatrists in West Virginia, is a communicant of Christ Church, Point Pleasant, of which Mr. Bowie is rector. Some of the doctors, psychologists, internes, and nurses also are Churchmen, and in recent years the majority of nurses have come from St. Agnes' Hospital, Raleigh, N. C.

Treatment is Outstanding

The hospital, which is approved by the American College of Surgeons and recognized by the American Psychiatric Association, occupies a thirteen acre tract on the beautiful Ohio River. Approximately half the grounds is devoted to diversified farming and the remainder consists of pasture land for stock and large wooded areas. Most of the farm produce is used by the hospital and much food is canned by patients as part of their occupational therapy. Their cures also include music and other types of recreation, audio visual education, handicrafts, landscaping, and farming. Patients live in two three-story fireproof buildings. The various laboratories, operating room, clinics, and drug store are in the centrally located administration building. The present expansion program includes a new medical center which will be fully equipped for the diagnosis, hospitalization, and treatment of early and mild cases of mental and nervous disorders for which commitment is not indicated.

It is the constant endeavor of the people at Lakin State Hospital to bring the patients out of their mental darkness and into that atmosphere Mr. Bowie is bringing the light of Christ.

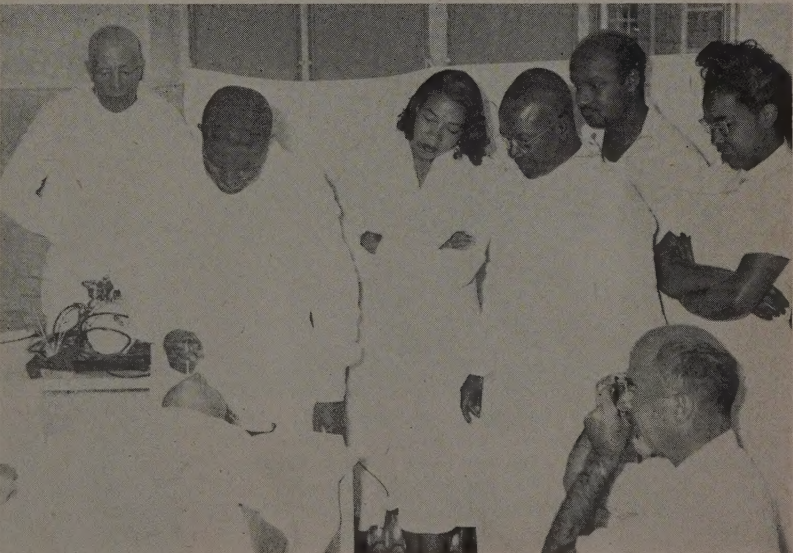
FORTH—January, 1952



Mr. Bowie meets new patients at interviews during weekly meetings of hospital staff

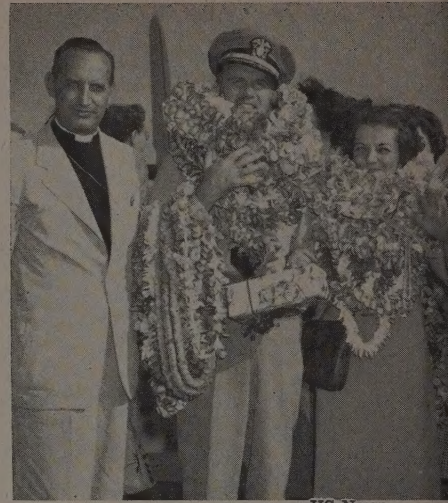


VISITING in wards is major part of Mr. Bowie's task. Below, Dr. Simon O. Johnson, superintendent of hospital and one of East's leading psychiatrists, performs operation.





SWARMING over fire engine, children of St. John's Church, Mason City, Iowa, learn technique of fire fighting. This demonstration was part of parish family night launching Every Member Canvass. Rector of St. John's is the Rev. Arthur E. Pritchett.

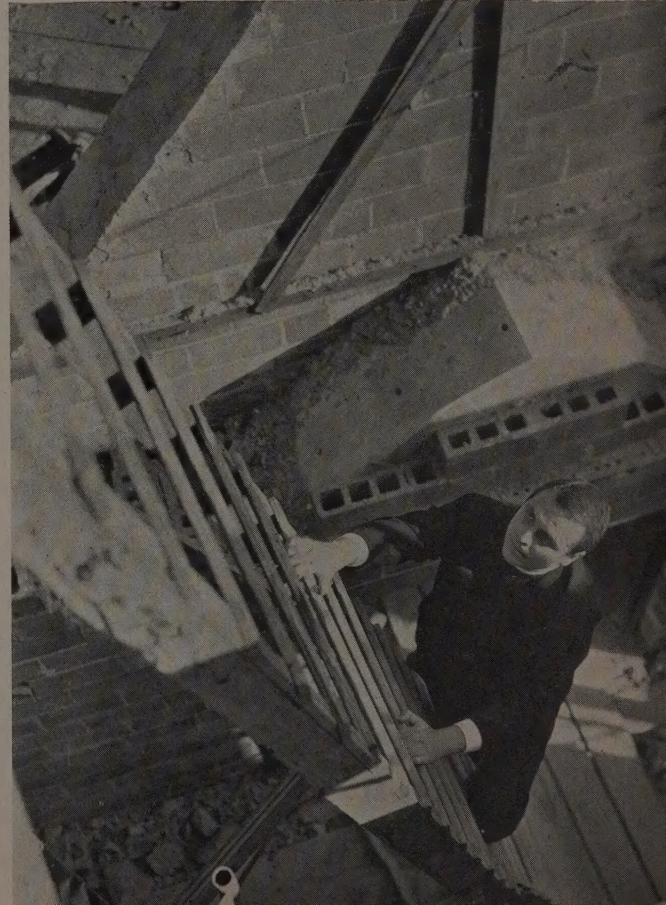


BURIED in leis, Cdr. Kenneth D. Perkins, Navy chaplain, and wife leave Honolulu, seen off by the Rt. Rev. Harry S. Kennedy

YOUR CHURCH IN THE NEWS



NEW AND OLD CHURCHES: age makes little difference when parishes continue to meet expanding religious needs. Trinity Church, Muscatine, Iowa (above), recently celebrated hundredth anniversary. Among historical events was convention organizing Diocese of Iowa in 1853. In Indianapolis, Ind., is another Trinity Church; this one is constructing brand new building. At right, the Rev. Laman H. Bruner, Jr., rector, climbs ladder to see progress. Construction is in accord with Old World technique, using hand-hewn Indiana limestone three million years old. DPs have helped in both cities: new tuck pointing in Muscatine and skilled stone-hewing in Indianapolis.



Indianapolis Star



Milwaukee Journal Photo

Students hurry through rain to chapel at Seabury-Western Seminary, Evanston, Ill.

THE CHURCH'S SEMINARIES TRAIN YOUR CLERGY

continued on next page

MY SON ENTERED THE MINISTRY

By WILLIAM B. GIVEN, Jr.

WHEN I was a boy in our small town, each year saw three or four leaving for college. None that I knew headed toward a seminary. There were rumors that my grandmother had preferred the ministry to the law for my father. I am sure that my wife's and my discussions about our son's future involved only companies in which his grandfather and I worked and the law and teaching. Certainly, the possibility of his going into the Church never occurred to us.

When knowledge of his decision to

study for Holy Orders spread in our company, quite a few asked others, "Is it all right to speak to Mr. Given about this? How does he feel? Isn't he their only son?" Evidently many thought our son's intention would be a shock and a deep disappointment to his parents.

Just yesterday, back from a week of visiting our company plants, and having gotten up at 5:45 a.m. after a bad night on the train, I was sitting at my desk, wondering how much of my one week's accumulation could be put into the drawer for next week's handling. About 11:00 a.m., the telephone rang. It was the Very Rev. Lawrence Rose, dean of General Theological Seminary. "Bill," he said, "Dean Kelley of Seabury-Western wants you to



PRIMARY stress in preparing for sound and fruitful ministry is given to worship. Life at Nashotah House, Nashotah, Wis., as in all seminaries, revolves around altar.

write an article in twelve hundred words on My Son Entered the Ministry."

I can't resist trying to put on paper how one business father felt about such a decision. I still do not know how much of how I felt came out of my wife's feeling about it. Certainly, it was a large part. How we have

WILLIAM B. GIVEN, JR., is chairman of the board of the American Brake Shoe Company and president of the Episcopal Church Foundation.



CONCERN of seminaries for good equipment leads to constant improvement. Altar and reredos at Divinity School in Philadelphia, Pa., were dedicated St. Andrew's Day. Above, cornerstone is laid at Virginia Seminary, Alexandria, for urgently needed new refectory.



Barry Evans, Berkeley

WIVES have their own classes at Church Divinity School of the Pacific, Berkeley, Calif. Importance of preparing seminarians' wives for their vital task is receiving more and more recognition. At right, students at Episcopal Theological School, Cambridge, Mass., take time out from studies for some mountain climbing under guidance of professor.



both felt about it ever since, our son, as well as we, now knows.

The urge to sit down with pencil and pad to try writing a bit of the history springs in the main from my amazement that so few lay people have any real knowledge of our seminaries. When, at the age of seventeen, our boy told us of his intention

to enter the ministry, our own knowledge, in the look back, seems to have been zero. We didn't know that seminary faculties were composed of the best equipped and the most cause-minded teachers in education today. His seminary classmates were a great collection of fine youngsters. These things surprised us.

Early in his fifth-form year in St. Paul's School our son wrote to ask us what we would think of his going into the Church. We knew his interest in the Church had been growing. This was our first news of his decision. Would he be happy was our concern. Our answer was: we favored whatever place in life he chose. I wrote him:

"The degree of your usefulness in life will depend on how much the work, whatever it is, means to you. Obviously your objective is helping others. That can be accomplished in many areas of life. The area in which a man is happiest is his place. By the time you finish college you will be better able to make a final decision. You can count on us, whatever that decision turns out to be."

After a lengthy stretch in the Army, he entered General Theological Seminary. Lots of the boys came to our home for meals and to stay

over night. They were interesting. They were purposeful. They were the type of young men we try to accumulate in our company. Knowing so little, I was surprised. No one had told me what an outstanding group seminary students were. Even more surprising to me was the knowledge that there were insufficient funds to finance all the fine young men who applied for admission. For the first time, I learned of Church financial needs; pressing ones for which money was not available.

Gradually, we got to know one and another member of the faculty. Guests coming for dinner, either students or faculty, meant for the Given family a good time. Our clerical acquaintanceship had been relatively small. Each year it has widened. After the guests departed, I often told my wife how successful one or another would have been in business. I realized that most of these new friends were just the kind of people greatly needed in business. I began to realize how little we knew about the clergy, how much people's opinion of the clergy is influenced by the one or two they disliked.

In our living room is a portrait of my great grandfather, a Methodist

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THEOLOGS at School of Theology at University of South, Sewanee, Tenn., take part regularly in nine intramural sports



UNIQUE to Berkeley Divinity School, New Haven, Conn., are faculty and family nights, with visitors speaking on variety of topics



GENERAL Theological Seminary, New York City, is Church's oldest and largest. Buildings shown here are (left to right) West Building (constructed in 1836), containing faculty residences; Edson Hall (1903), student dormitory; and Chapel of Good Shepherd (1888).

preacher. It was painted by an itinerant painter who road horseback from town to town and did portraits for lodging and a very few dollars. When we have new visitors, I point it out to them. As a descendant, I am proud of this preacher ancestor. As a parent, I am proud of our son's mission in life. I am happy in feeling he can add dignity to our family

in a way my father and I never could do. Today, more than ever before, men in business are striving to make life better for other people, they feel they have a mission to do just that. A business man's son in the Church can accomplish more than his father can to that end.

When some old friend says, "How do you feel about your son's going

into the Church?", I reply (now it is always the same), "I boast to everyone about it. If someone comes along and doesn't mention it, I do. He is getting the same happiness out of life that I am getting and can contribute much more to it."

Some seem to feel a family member becoming a minister changes the relationship—suddenly he is set apart. In some homes, when a preacher walks into the room, there is a change, a self-consciousness. Certainly, there is no valid reason for such a change.

For a moment, think of sitting in a front pew during your daughter's marriage, with your son, her brother, officiating.

The Seminaries of the Church

Date Indicates Year of Founding

- 1817 The General Theological Seminary, Chelsea Square, New York 11, New York
Dean, the Very Rev. Lawrence Rose, S.T.D.
- 1823 The Protestant Episcopal Theological Seminary in Virginia, Alexandria, Virginia
Dean, the Very Rev. Stanley Brown-Serman, D.D.
- 1824 Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio
Dean, the Very Rev. Corwin C. Roach, Ph.D.
- 1842 Nashotah House, Nashotah, Wisconsin
Dean, the Very Rev. William H. Nes, D.D., D.C.L., LL.D.
- 1854 Berkeley Divinity School, 80 Hillhouse Avenue, New Haven 11, Connecticut
Dean, the Very Rev. P. L. Urban, S.T.D.
- 1857 The Divinity School of the Protestant Episcopal Church in Philadelphia, 4205 Spruce Street, Philadelphia 4, Pennsylvania
Dean, the Very Rev. Frank D. Gifford, S.T.D.
- 1858 Seabury-Western Theological Seminary, 600 Haven St., Evanston, Illinois
Dean, the Very Rev. Alden D. Kelley, D.D., S.T.D.
- 1867 Episcopal Theological School, 99 Brattle Street, Cambridge 28, Massachusetts
Dean, the Very Rev. Charles L. Taylor, Jr., Th.D., D.D.
- 1878 St. Luke's School of Theology of the University of the South, Sewanee, Tennessee
Dean, the Very Rev. Francis Craighill Brown, D.D.
- 1893 The Church Divinity School of the Pacific, 2451 Ridge Road, Berkeley 9, California
Dean, the Very Rev. Sherman E. Johnson, Ph.D.

TRAVELLING long distances to church is a weekly occurrence for the members of the Church of St. John the Baptist at Clarendon, Texas. On Thanksgiving Day, some travelled fifty to one hundred miles to attend Holy Communion and to hear the sermon delivered by the Rt. Rev. George H. Quarterman, Missionary Bishop of North Texas.

Bishop Quarterman travelled one hundred and twenty miles to conduct the service because there is no clergyman at St. John's. To attend services the organist and the warden and his family regularly travel one hundred miles each Sunday.

A Witness to God's Saving Health

PRAYER, WORK, FAITH BUILD TRINITY CHURCH, RENO

THE JANITOR caught enough fish in the crypt of Trinity Church, Reno, Nev., to feed his family a year ago. The flood which filled the crypt is the latest of the tests the people of Trinity have met and triumphantly passed, especially during the past decade, in the seventy-five years of the parish's life.

Under the guidance of the Rev. Garth E. W. Sibbald, then rector, a drive was begun in 1942 to raise funds to build a church over the crypt where the parish had worshipped for twelve years. This effort was halted in 1946 with the sudden death of the rector.

In 1948, the Rev. John T. Ledger, the present rector, and his vestry felt

the time was ripe to start again. The rector was determined to keep the church debt free, so there were anxious times as the structure grew in height and dignity.

After the laying of the cornerstone that fall, Trinity stood unfinished. Temporary windows were installed and doors boarded up. Thirty thousand dollars was needed.

One night at a parish dinner the people discussed ways and means and discarded ideas one by one. Then a miracle happened. If one hundred people each pledged three hundred dollars, there was the money! "Shares in Trinity" was born and soon the church was finished.

Trinity joyfully celebrated its

seventy-fifth anniversary in October, 1950. A month later came the flood. It filled the crypt, ruined the music library and church school materials. But no flood could stop the people: men and women washed the mud off, ripped up the floor, painted walls and woodwork.

Trinity parish, called on to meet crisis after crisis, by the grace of God has transformed each into an opportunity for greater witness to Him. And in Reno, where thousands of sick, weary, disillusioned people come in hopes of a remedy in the courtroom and in feverish search for entertainment, Trinity is bearing strong witness to the true remedy: the transforming power of God.

New building for Trinity Church, Reno, Nevada, is witness to long and varied history of abiding hope, fervent prayer, constant growth



Foreign Student

CHURCH SCHOLARSHIP



ABRAHAM LEE, Korean studying at Valparaiso University, Indiana, on Church scholarship, points to map of Korea where his wife and children still are. He is unable to return.

liaison work with Yugoslav troops in Germany. His work was centered around the cultural life of the troops, and he often accompanied Orthodox chaplains in their tours of camps. Two years later he entered Dorchester College in England and then came to the United States on a full scholarship to undertake training for the priesthood in the Serbian Orthodox Church.

His scholastic ability, his thorough knowledge of English, his amiability, and his dependability, all helped him to receive financial aid from the National Council's Committee on Scholarship Assistance to Overseas Students of Theology, which coöperates with the World Council of Churches in the Ecumenical Scholarship Exchange program.

The thirty thousand dollars which the Committee on World Relief and Church Coöperation has allotted to the scholarship committee this year is the means by which young men and women of ability from all over the world may get further education and help pay for their living and travel expenses while in this country.

WHEN Bogdan Mishkovich was taken by the Gestapo in 1942 and sent to political prisoners' camp in Poland, he had little hope of ever living in a free country again. Mishkovich is a Serbian who grew up in the Banat, an agricultural district near Belgrade in Yugoslavia. Early in World War II he commanded a patrol in South Yugoslavia, but the patrol was cut off at the capitulation.

On returning to Belgrade in civilian dress to work for Mihailovich in the forests, Mishkovich was captured and imprisoned in Poland. Later he was transferred to a military prison in Prussia where, in 1945, he and his fellow prisoners were liberated by the British Army.

When Mishkovich regained his former rank of lieutenant, he did



Lawrence D. Thornton

FIVE foreign students at the General Theological Seminary, New York, came from Turkey, Egypt, Japan, and India to study with grants from Committee on World Relief and Church Coöperation. Twenty-one are studying at universities, hospitals, seminaries.

Prepare to Serve Their People

GIVE OPPORTUNITIES FOR ADVANCED STUDY

Mishkovich, five other Serbians, and five Russian students are studying in New York City at St. Vladimir's Orthodox Seminary. Twenty-one other students from Africa, Asia, India, and South America have been granted partial or complete scholarship assistance. They are related to their respective Churches while studying at hospitals, universities, and seminaries here.

To be granted scholarship aid, all the students have had to prove their mettle. They have spent long hours filling out forms and writing autobiographical sketches, and they have proven, through former school records, that they are capable of doing graduate work. They have been endorsed by their own bishops and screened carefully by university and seminary authorities. All are required to pass proficiency examinations in the English language.

Some of the students from the Orient face special difficulties. Those from Korea and China are unable to return to their homelands. Abraham Lee of Seoul is stranded in the United States. The war in Korea

has made refugees of his wife and children. They have suffered many hardships under the communists and, at the present time, are trying to get to Japan. Bishop Cooper, Lee's original sponsor, has been missing since early in the war. All financial help from the Lee family has ceased and government regulations prohibit his taking permanent remunerative work here. But Lee, with the help of the scholarship committee, is preparing at Valparaiso University for the day when his country will need him.

The students are preparing now for the work they expect to undertake in the future. Satya K. Mundle, a priest of the Church of India, Burma, Pakistan, and Ceylon, studying at General Theological Seminary, hopes to return to his position as parish priest at St. Mary's Church, one of the leading Bengali churches in Calcutta, there to devote his energies to writing and lecturing to educated non-Christians. The main purpose of his visit here is to know the people and activities of the Church and to create a link of fellow-



SON of Bishop of Osaka, Japan (FORTH, December, 1951, page 22), the Rev. William H. Yanagihara is studying at Union Seminary, New York. He graduated from Episcopal Theological School, Cambridge.

ship between the Church of India and the Church in the United States.

Among the students who have planned their careers for the future, nine graduate students from Japan are going home to work where they are most needed in the rehabilitation of their country. The Rev. Titus Nakamichi, now at General Theological Seminary, has spent most of his life in Hiroshima. He is priest-in-charge of the Church of the Resurrection there and has done a

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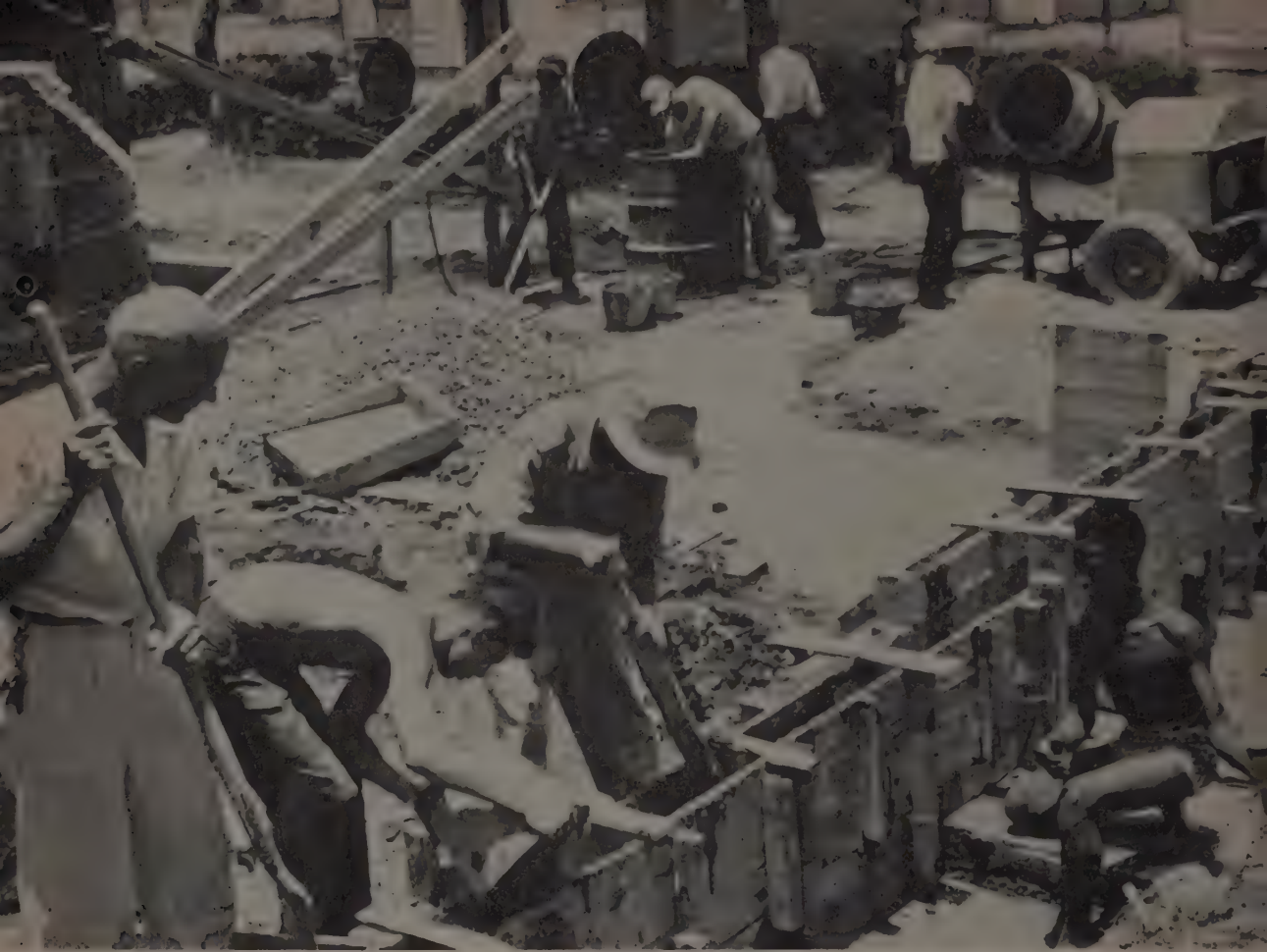


Lawrence D. Thornton

DEAN of General Seminary, the Very Rev. Lawrence Rose, talks to Anesti Baicousheff of Turkey, member of Serbian Orthodox Church. He hopes to work in Bulgaria.



STANFORD UNIVERSITY, California, is host to Tadao Fujii, Japanese physics student. Impressed by San Francisco conference on Japanese peace treaty, he is working hard for Christian world unity.



SAN JUSTO BOYS BUILD



CHURCH of Holy Family, center of *San Justo's* triple program of school, conference center, parish, is said to be only Episcopal church in Latin America dominating main plaza of town. The Rev. Francisco Reus-Froylan has built thriving parish in three years.





CONCRETE, carpentry, electrical, and plumbing work is done by boys (left) at *Colegio San Justo*, Church's agricultural school at Saint Just, Puerto Rico. Here they build addition to dining room.

CAREERS



DURING building of dining room addition, boys eat in classroom. Dishes were made in Puerto Rico, and, because manufacturer was impressed with fine work school does, he sold dishes at half price. As more and more people hear of school's fine reputation, more and more boys are coming. Increasing number of students voluntarily seek confirmation.



HEADMASTER, W. L. Richards, rigs frame to haul concrete pier. Though he must, in his own words, "run the school, teach classes, direct the carpenter, do cabinet work, and answer mail," he always finds time to see constant procession of students seeking his help.

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San Justo . . . continued



GUILLO is one of many boys who had virtually no chance for education or career before coming to *San Justo*. He now stands high in university class.

POOL, built to conform to shape of valley, is major attraction at summer conferences, second part of program. So many young people come to conferences they tax school facilities.



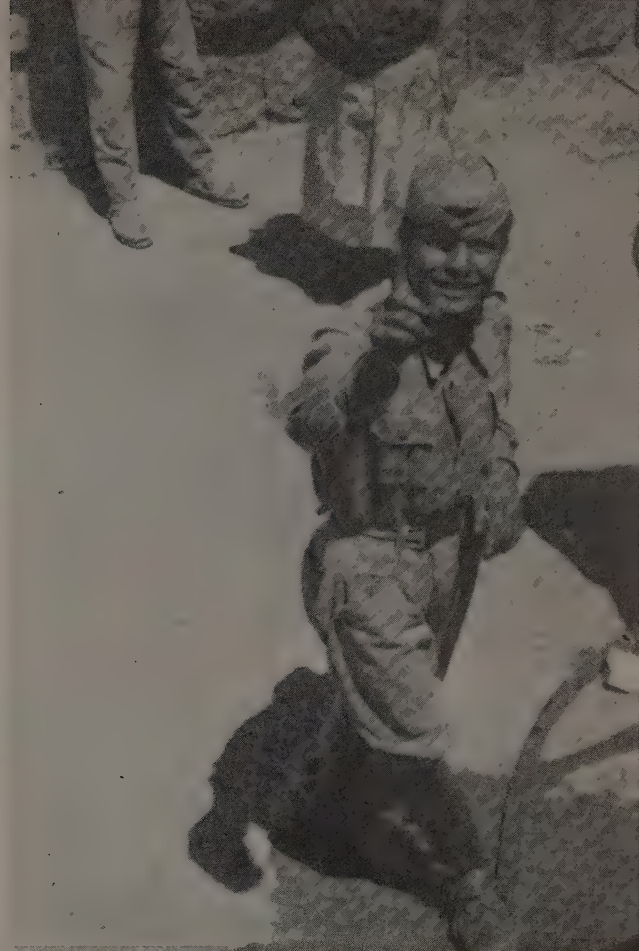
LABORATORY is one of few physics labs in Puerto Rico. Bench, plumbing, room itself were built by boys. Here visitor, the Rev. Clifford L. Samuelson, Executive Secretary of National Council's Town and Country Division, inspects equipment.



PARISH HALL facing church across plaza is always busy, helping to fulfill third part of program. It doubles as community center, is used for meetings, movies, dances, and pageants as well as church school classes and other religious functions.

A PILGRIMAGE INTO MEXICO

By VERN JONES



No se permite fotografias! Mexican policeman at railroad station tells Americans they cannot take pictures from the train



FOURTEEN young people take a journey into Mexico to see Church's work. Their leader for tour, taken at invitation of the Rt. Rev. Efrain Salinas y Velasco, Missionary Bishop of Mexico, was the Rev. Gerhard C. Stutzer (rear, right), rector of Church of Redeemer, Okmulgee, Okla., and director of youth work in Province VII. Thirteen are youth leaders in Province, headed by Joyce Anderson (rear, fourth from right). Vern Jones (front, third from left), author of this article, is candidate for Holy Orders from Diocese of Oklahoma and senior at General Theological Seminary, N. Y. In Alejandra, where this picture was taken, group was joined by Ann Hill of San Antonio, Texas.

IT was an important day for the little Mexican village of Alejandra. There had been many preparations for that mid-August afternoon. The men had gathered corn stalks, banana leaves, and long slender poles from nearby woods. In the middle of the small village they had built an open-air arbor over a simple altar and rude chairs.

The women also had been busy in their outdoor kitchens, cooking steamed rice, rich vegetable and meat broth, and large stacks of tortillas. Others had vested the altar with simple cloths and added large bouquets of fragrant tropical flowers. Even the children sensed the mounting excitement of their parents as they ran around the thatched huts and whispered to one another about the tubs of ice and soda pop which had been brought from town many kilometers away.

About two-thirty, the first shouts
continued on next page



IN ALEJANDRA, Mexico, Mr. Stutzer is surrounded by junior members of thriving mission. American young people visited it with Bishop Salinas. Below, they stroll through village. While in Mexico, they saw two Church schools and took part in youth meetings.



group was Joyce Anderson, chairman of the Youth Commission of the Seventh Province. The delegation included thirteen youth leaders of the Province of the Southwest, their Provincial Youth Director, the Rev. Gerhard C. Stutzer, rector of the Church of the Redeemer, Okmulgee, Okla., and myself, a senior at General Theological Seminary, New York City.

The open-air service, the native meal following it, and the late afternoon walk through the village left us with unforgettable memories of the little village in the mountains many miles below Mexico City. But even beyond the attraction of visiting another country, we felt united to these people in the fellowship that always has marked the Church *when two or three are gathered together* in His Name.

The village of Alejandra had been a stronghold of communism in Mexico until the conversion of a single family whose daughter had entered the Church while at *Casa Hooker*, a church hostel for girls in Mexico City. Soon after that family's conversion the Bishop was invited to minister to the people. In the short period of six months the Church grew in members and communicants and today looks forward to having its own building and resident priest and most of all to the fulfillment of a dream of both the Bishop and the people there.

That dream is a boarding school

Mexican Pilgrimage continued

of the children aroused the attention of their parents. Everyone ran to the road. Across the stretch of the valley they saw a large cloud of white dust moving faster and faster toward them. In a few minutes an old bus stopped in their midst. Almost before he could step from the vehicle, the Missionary Bishop of Mexico was surrounded by smiling faces and grasping hands and the excited confusion of everyone trying to talk at once. Wherever he goes, the Rt. Rev. Efrain Salinas y Velasco is greeted enthusiastically by the people who have loved and admired him during the twenty years he has served as their Bishop.

The Bishop turned from his people to assist his fellow passengers off the bus. One by one he introduced the villagers to the fourteen young people and the priest who had come more than sixteen hundred miles to their little village. There were welcoming smiles and warm handshakes and then the entire group moved to the arbor where a few minutes later everyone knelt on the soft earth as the service of Holy Communion began.

The fourteen Americans went to Mexico at the invitation of Bishop Salinas to see as much as possible of the Church's work in the space of two weeks. The spokesman of the



SPORTING sombreros, three young people pose on balcony in Cuernavaca, Mexico

where boys can be educated for professional work and more especially for Holy Orders. Bishop Salinas speaks of this project with a profound faith in its fulfillment and an eagerness that convinces those who hear him that this dream will become a reality.

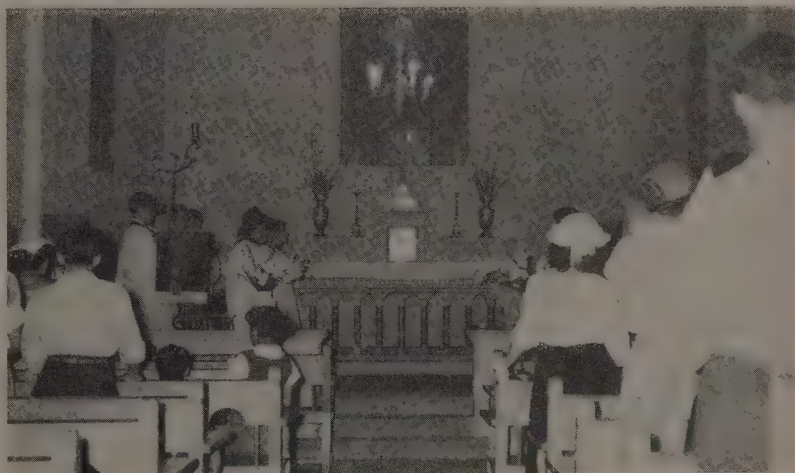
The story of Alejandra is similar to the story of every mission in Mexico. Always, there have been the almost insurmountable barriers to the work of the Church. Not only political but also religious groups have opposed its work there and made its progress difficult. But through the uncompromising faith of devoted Churchmen, both lay and clerical, the Church is experiencing a steady growth and has a laity of zealous consecration.

Two particular institutions we visited, *Casa Hooker*, and St. Andrew's School in Guadalajara, have played a large part in the work of the Church in Mexico.

The morning we arrived at *Casa Hooker*, we were met by the smiling, pleasant-looking principal Vinita Smith, a native of Virginia who has given many years of loyal service in her position. A tour through the hostel revealed a home-like setting for the girls who live there during the school term. There was no institutional look in the bright, clean residence and we were tempted to extend our visit through the lunch hour as we passed through a spotless kitchen where steaming food in



MARKET place in Cuernavaca surrounds St. Michael and All Angels' (above). Booths block parish house door so that people must go behind them to enter. Worshipping in St. Michael's with Mexican friends (below) helps Americans to gain vision of Church's unity.



native pottery excited our appetites.

As we strolled down the long, flower-lined walk to the school next door, we encountered a high stone wall completely separating hostel and school. In Mexico the government prohibits religious instruction in all schools, even those owned and operated by the Church. At *Casa Hooker* the students must climb a ladder to go over the wall to school.

St. Andrew's School sits picturesquely in a large valley some five miles from Guadalajara, Mexico's second largest city. It is completely surrounded by an adobe wall, the customary method of distinguishing property lines in Mexico. As we approached the school by car, we could see surrounding the buildings fields of grain and vegetables, green and

fertile in the late August rainy season. The students at St. Andrew's spend part of their time each day working in the fields and caring for the large herd of dairy cows that provide milk and butter for the entire school.

There was much activity on our arrival. Workmen were constructing a second story on the dormitory and classroom building. We stopped a moment to watch them climb up tall ladders with stacks of adobe bricks balanced on their heads. We were greeted at the deanery by the Very Rev. J. R. Flores who had arranged for us to eat dinner with him and a large number of youth who had come to Guadalajara to attend the annual Biblical Institute.

continued on next page

BALANCING bricks on their heads, workmen build St. Andrew's school addition

Mexican Pilgrimage continued

It was interesting to note that the ten-day conference included many more classes than our usual summer ones with much less time given to recreation. By no means, however, do the Mexican people discourage good times. We were aware of this every moment we were with them; whether at an evening program in one of their parish halls or on a journey to some mission by bus, there was always singing and laughter. Happiness is very familiar to their lives even in the midst of poverty and need.

Arrangements had been made by Bishop Salinas for us to meet as many Mexican Church youth as possible. Organized youth meetings were held at *Templo de Jesus*, San Martin de las Flores; *Templo de Cristo*, Guadalajara; *Santa Catarina*, Jojutla; *San Juan Evangelista*, San Pedro Martir near Mexico City; and at *San Jose de Gracia Cathedral*, Mexico City. Short greetings were given by the young people in their native language and responses were given by our own youth in English. Bishop Salinas translated the words to everyone's understanding. Our own use of Spanish was limited to textbook studies, but we were surprised to discover how quickly we learned a new language while living among the people who speak it.

We were particularly fortunate to be at *Templo de San Miguel y Todos los Angeles* (St. Michael and All Angels) in Cuernavaca for the regional youth conference. We spent one of our most entertaining evenings in the parish house there at a fiesta given in our honor by the young people. The vicar, the Rev. Guadalupe Saucedo, a recent graduate of Virginia Theological Seminary, arranged a tour of the market place for us the next morning.

The central market place lies across the street from San Miguel but actually extends out in all directions. Alongside the church are rows of crude wooden booths with their canvas tops. Everything the people need, vegetables, meat, shoes, clothing, flowers, milk, is sold at the market. The booths are built side by side up and down the narrow street

leaving little passageway for pedestrians and making automotive traffic impossible. Since there is no regulation to prohibit them, the booths block the only entrance to San Miguel's parish house and it is necessary to go behind a shoe booth to enter the parish hall.

Cuernavaca is an especially attractive city with the same moderate temperature and tropical atmosphere the year round. The city sits in a lush valley with its many large homes dotting the nearby mountain range that separates Cuernavaca from Mexico City. The brilliant flowers that grow everywhere, tropical trees, orchid plants, and the wild trailing vines with their bright blossoms all provide a colorful contrast to the dazzling whiteness of the stucco homes with their red tile roofs. Most especially in Cuernavaca, one realizes the truth of an old Mexican saying, *one shall not be satisfied until he has returned to Mexico.*

Our love for this country grew not only because of its tourist attractions. We had the opportunity to be with the people in their homes, to eat with them in their parishes, and most especially to pray beside them in their churches. We left Mexico with a deeper understanding of the mis-

sionary work of the Church and its needs there.

Our story is not that of another sightseeing trip or a pleasant vacation. It is the story of fellow Christians who are working, praying, and giving for the Church that is bringing them the message of God's salvation and freeing them from the bondage of superstition and ignorance that too long has ruled their lives.

Bibles and Prayer Books Are Distributed Widely

MORE than two thousand Bibles and nearly thirteen thousand Prayer Books were distributed free from October, 1950 through September, 1951 by the Bible and Common Prayer Book Society of the Episcopal Church.

The society provided Bibles and Prayer Books to the missionary districts of Alaska, Liberia, Honolulu, Puerto Rico, the Philippines, the Panama Canal Zone, seven missionary districts in the United States, as well as to hospitals, prisons, and military installations. The Rt. Rev. Henry Knox Sherrill is honorary chairman, and the Rt. Rev. John B. Bentley, Director of the Overseas Department, and James E. Whitney, Assistant Treasurer of the National Council, also are members of the society's board of managers.

LET US PRAY

For our Theological Seminaries:

THAT in them the future ministers of the Church may be inspired to clarity of thought, to vigor of purpose, and to devoutness of spirit, and

THAT in growing measure they may become centers of inspiration and power, and

THAT from all members of the Church which they serve they may receive intelligent and generous support.

A Prayer for Epiphany

O GOD, who hast called us into thy marvelous light; grant us to be the ministers of thy grace to those who sit in darkness, that the Sun of Righteousness may arise upon them, with healing in his wings; who liveth and reigneth with thee and the Holy Spirit, now and forever. *Amen.*

CHURCHMEN in the NEWS



Church school teacher, Dr. Joseph P. Moran, has served Trinity, Toledo, since boyhood

EVERY Sunday morning at 6:30 a.m., Dr. Joseph P. Moran starts on his round of hospital calls. He makes this dawn patrol so that he may be present at Trinity Church, Toledo, Ohio, at 9:30 a.m., when he teaches a church school class of nineteen fifth-grade boys. This activity, worked into an already full schedule of ministering to others, seems natural to Dr. Moran. Since he was a boy, his church home has been Trinity where he served as a choir boy for seven years and an acolyte for three.

Trinity Church, one of two downtown parishes, has a church school enrollment of more than five hundred. Of this, one-fifth are adults. There are three adult classes, two of which are for parents who accompany their children to the church school service. The size of the church school is remarkable considering that no child walks but comes anywhere from three to ten miles from home.

Dr. Moran commends the church school's progress program and teaching methods. He finds that his pupils today know more about the Bible and the life of Jesus than he did when he was in college. He once said, "I'm afraid my pupils learn more about medical operative procedures, judging by what their parents tell me."

He invites his pupils' parents to

make periodic visits to his classes. "In that way," he says, "the parents can become acquainted with the program and can continue lesson discussions at home."

The Morans are the parents of three children, Joseph III, seven; Richard Charles, three; and Mary Lou, two. Outside of his family, medicine, and Church life, Dr. Moran's interests center around music, photography, and athletics. During his college days he was an outstanding swimmer and won championships in national and State college meets. For eight summers, while he was in school, he worked as a counselor and water-front director in boys' camps.

Dr. Moran graduated in 1934 from Waite High School in Toledo. He was treasurer of his senior class, captain of the swimming team, and a member of a national honor society.

In 1939 he graduated from Ohio Wesleyan University where he was a member of Sigma Alpha Epsilon; Omicron Delta Kappa, senior men's national honorary fraternity, and co-captain of the swimming team.

He received his doctorate of medicine at Western Reserve Medical School, Cleveland, in 1943. That same year he passed his State medical board examinations and served his internship at Maumee Valley Hospital, Toledo. Dr. Moran en-

tered the Army in 1944 and served part of his three-year tour of duty in Japan. Upon his return, he practiced at St. Vincent's Hospital, Toledo, where he was chief of residents and chief of surgical services for three years. He now is associated with Dr. C. W. McNamara in the practice of surgery.

The Rev. Arthur W. Hargate, rector of Trinity Church, says that apart from Dr. Moran's services as a church school teacher, he gives confidence and extension to the pastoral ministry of the church by his willingness to arrange for surgical and medical care whenever necessary. Less than a year ago, he saved the life of the associate rector of Trinity, the Rev. Gordon A. Riegler, when he performed one of surgery's most difficult operations. Despite nine other operations, calls and office appointments, he found time that same day to stop twice at Mr. Riegler's home to make him comfortable.

A man of great energy and fidelity, he has set the example that many of his fellow parishioners are eager to follow. This fall when the church school opened there were two instructors for each class. Dr. Moran played an influential role in securing many of the new teachers.

● ELLEN T. HICKS, long-time missionary in the Philippines and Puerto Rico, died on October 23. She was the first superintendent of nursing at St. Luke's Hospital, Manila, and at St. Luke's Hospital, Ponce, Puerto Rico. . . .

● The Rev. JESSE F. ANDERSON, rector of St. Thomas' Church, Philadelphia, has been appointed to the board of directors of the Child Welfare League of America. . . . The Rev. MATTHEW M. WARREN, rector of All Saints' Church, Atlanta, Ga., and member of the National Council, has been elected rector of St. Paul's School, Concord, N. H., effective June, 1954. Mr. Warren, who will join the faculty in September, 1952, will succeed Henry Clark Kirtredge upon his retirement.

● HELEN VAN VOAST, new FORTH correspondent in the Virgin Islands, and the Rev. Cuthbert E. Pipe of

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Naval Officer Prepares To Serve as Chaplain

LAST year a young naval officer arrived at a difficult decision—to give up his promising career as a line officer and enter the priesthood of the Church. Lt. Cmdr. H. M. Kennickell, Jr., resigned his commission last February and entered Virginia Theological Seminary, Alexandria, Va., this past fall.

While there he is holding the rank of probationary ensign, Chaplain Corps, Naval Reserve. His release from active duty is in accord with



H. M. Kennickell

the Navy Department's announced recognition of the critical civilian and military personnel needs of the Christian ministry.

Mr. Kennickell has served in the Navy for ten years. Entering as an apprentice seaman in 1940, he served on a minesweeper during World War II and rose rapidly to the rank of lieutenant commander. In 1950 he assumed command of the new Naval Reserve Training Center, Greenville, S. C.

But something else was more important. Mr. Kennickell explained the reason for his choice in these words: "As necessary as I consider the present military rearmament program to be, I firmly believe that spiritual rearmament constitutes an even greater need. I am beginning my theological training to help meet that need through full-time Christian service."

READ A BOOK



Reviewed by

The Rt. Rev. LAURISTON L. SCAIFE

IN relating the life and times of Prince Rastko, the Rt. Rev. Nicholai D. Velimirovich presents in his latest book, *The Life of Saint Sava*, (Libertyville, Ill., The Serbian Orthodox Monastery of St. Sava. \$2) an apologia of the Serbian National Church, which is sometimes little known and often misunderstood outside the Balkans. The author gives a vivid description of Serbia in the twelfth century and shows how Nemanja, "a mighty warrior for his country and a charitable man of God," became the unifier of the Serbs, reigning as Grand Zupan until over eighty years of age, when he became a monk taking the name Simeon. Nemanja was the father of Rastislav or Rastko, later Monk Sava and finally Archbishop Sava and organizer of Serbian Orthodoxy as an independent unit.

Bishop Nicholai enunciates what he believes to be nationalistic in both Church and State. It is his contention that a nation cannot get very far with nationalistic ideas alone. Nor can Christians speak any more of national religions or national divinities. "National Churches, yea, but definitely not national religions." Some people, even in our Christian era, are confusing these two notions. In their chauvinistic zeal, they want to resuscitate the gods of their heath-

en ancestors, imaginary though they were. For a national religion cannot be other than heathen.

The first Serbian Archbishop (Sava) knew this very well: When he organized the Serbian National Church, it was not with the idea of exciting chauvinism among Serbs and much less of resuscitating their pagan tribal religion. He wanted only through the nationally organized Church, to make his people a worthy member of the universal orthodox family of Christ. He himself was permeated with the spirit of ecumenical Christianity. As such, he felt at home in every Orthodox community of every race and language.

The unification of the Serbs religiously and secularly, however, is not the main theme of the book but the life and works of a man of God. In the epitome, Bishop Nicholai summarizes simply and beautifully the hero of the story who, at the age of seventeen, ran away from his father's court to enter a monastery.

Once upon a time there lived a boy prince, very intelligent, rich, and fair looking. All the doors of worldly pleasures and success were open before him. But something within himself turned him away from all those things after which millions of human beings are feverishly striving. He renounced all vanities and allurements of the world and one day secretly fled away from the royal court and settled in a desert place as a poor stranger intent only to enlighten his soul by fulfilling God's will to perfection.

Many years later this worldly prince, led by God's hand, returned from the desert to his native country as a prince of the church and forever the spiritual leader of his nation. Being childless, he became the father of many and many millions of his spiritual sons and daughters through the centuries.

This happened over seven hundred and fifty years ago. And the torch of spiritual light he lit among his people is still burning and the number of his spiritual children is almost constantly increasing. He was sweet but fearless, picturesque but modest, most active but calm, sociable but lonely. He learned the art of living right in two worlds at the same time . . ."

The importance and appeal of this

The Rt. Rev. LAURISTON L. SCAIFE, Bishop of Western New York, is Chairman of General Convention's Joint Commission on Assistance to the Russian Church. He represented the Episcopal Church at the Greek national observance of the nine-hundredth anniversary of St. Paul's coming to Greece.

FORTH—January, 1952

volume is the unveiling of the inner life of a Christian mystic, who by faith, prayer, and hard work succeeded in making paramount the spirit over the flesh. This revelation is made possible through the author himself, whose own saintliness inadvertently gleams through the pages of the book. With a winsome naiveté, devoutness and reverence, combined with penetrating observations, erudition, wisdom, knowledge, sympathy, and understanding, Bishop Nicolai brings to life an ascetic of the most rigorous type, a Christian brother of unquestionable charity and withal a very practical leader of fervent faith and personal dedication. The combination of Sava, the great eastern saint, and Nicolai is a spiritual experience of high value. Even though you may not be able to accept without question some of the tenets expressed in *The Life of Saint Sava*, you will probably close the book reluctantly—sensing that you have been in the presence of holiness.

SOME NEW BOOKS

The Word Lives On edited by Frances Brentano (New York, Doubleday. \$3.95) is a collection of stories from many authors revolving around some aspect of faith.

Good Housekeeping in the Church by Katharine M. McClinton & Isabel W. Squier (New York, Morehouse-Gorham. \$1.60). A very complete reference book for altar guilds in large or small churches.

The Structure of the Divine Society by

F. W. Dillistone (Philadelphia, Westminster. \$4) expands the Old Testament "covenant with God" into an argument for ecumenical movements. Mr. Dillistone is a member of the Authors' Committee for the Church's Teaching series.

The Greatest Book Ever Written by Fulton Oursler (New York, Doubleday. \$3.95) is a retelling of the Old Testament in the modern vernacular. Companion piece to **The Greatest Story Ever Told**.

The Superstitions of the Irreligious by George Hedley (New York, Macmillan. \$2.50). Logical answers to statements made by those who do not understand religion, particularly Christianity.

The Biblical Background of the Christian World Mission by Edmund D. Soper with study questions by William J. Keech (New York, Abingdon-Cokesbury. 75 cents) is a reprint of Part I of **The Philosophy of the Christian World Mission** which gives Biblical references for the development of the missionary idea in the Gospels.

The Children Downstairs by Virginia Mazer (New York, Friendship Press. \$2). Four South American children tell stories about themselves and the kind of life they lead. Excellent photographs throughout.

Church Maintenance Manual by Roger C. Whitman (New York, Doubleday. \$3). Practical and complete reference manual for all maintenance problems around any church. Introduction by E. M. Conover, director of the Bureau of Church Building & Architecture of the NCCC.

The Life We Prize by Elton Trueblood (New York, Harper. \$2.50) is an analysis of our culture to find the answer to the challenge of communism; an answer which much be a Christian one.

The Reader's Bible (New York, Oxford.

Churchmen in the News

continued from page 23

All Saints' Parish, St. Thomas, Virgin Islands, were married December 5.

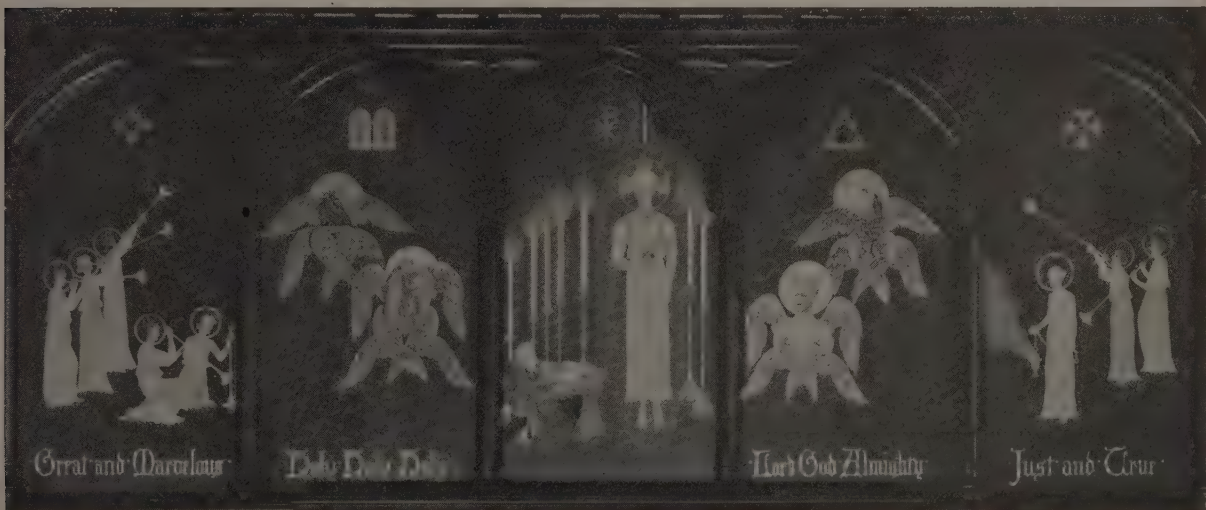
● The Rev. VINCENT H. STROHSAHL will resume his duties as priest-in-charge of the Mission of St. Francis, Upi, Mindanao, the Philippines (FORTH, October, 1951, page 13), after an eight month's furlough. During his absence the Rev. Raymond E. Abbitt was acting priest-in-charge in Upi. He resumed his duties as chaplain at St. Luke's Hospital, Manila, January 1.

\$6.50) contains the complete Authorized Version, together with short explanatory introductions on separate groups of books, and is intended primarily for laymen.

The Christian Sacrifice by W. Norman Pittenger (New York, Oxford. \$3.50). Written by the co-author of **The Faith of the Church**, this study of the Holy Communion not only gives its history but also emphasizes the necessity for active remembrance of Christ rather than a mental return to the past.

The Doctrine of the Atonement by Leonard Hodgson, sometime professor at General Theological Seminary, (New York, Scribner's. \$2.50) is the Hale Lectures given at Seabury-Western Theological Seminary.

Our Bounden Duty by Miles Lowell Yates (New York, Oxford. \$1.50) is a manual of devotions for use before, during, and after the Holy Communion.



ELOISE WOOD, assistant professor of art at Hobart and William Smith Colleges, Geneva, N. Y., paints reredos panel for St. John's Chapel at colleges, depicting vision of St. John the Divine on Island of Patmos (Revelation 1:10-16). Miss Wood, an Episcopalian, has displayed work in many exhibitions and is represented in permanent collection at Metropolitan Museum of Art, New York City.



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Faith and Order Meeting To Include Episcopalians

The Episcopal Church will send five delegates to the Third World Conference on Faith and Order meeting in Lund, Sweden, in August, 1952. Four important issues will be discussed at the conference—the nature of the Church, ways of worship, intercommunion, and the non-theological factors that hinder unity.

"All Churches which confess Jesus Christ as God and Saviour" have been invited, and delegates from 160 communions in all continents, including twenty-nine in the United States, are expected. Each will send from one to five delegates in proportion to its size.

Since Church leaders already meet every five years in the Assembly of the World Council of Churches, Lund is intended as a smaller, more intimate gathering of theologians especially qualified to consider the questions constituting the Lund program. The total attendance will not exceed 250.

BOTANICAL specimens collected by students at Cuttington College and Divinity School in Suakoko, Liberia, are being deposited in the leading botanical centers of America and western Europe. The specimens, which are of unusually good quality even by professional standards, were collected under the direction of Paul M. Daniel, science instructor at Cuttington. The specimens were sent to the Missouri Botanical Garden for classification and distribution.

The curator of the herbarium recently sent to the National Council a check of \$80.80 to be credited to the account of the biology department of Cuttington College.

Unusual UTO Alms Basin Used in Cuban Cathedral

IN Holy Trinity Cathedral, Havana, Cuba, is an unusual and beautiful alms basin, used only for the United Thank Offering of the women of Cuba.

The plate is a memorial to Mrs. Ida W. Soule, founder of the United Thank Offering. The Ven. John H. Townsend, now Archdeacon of Colombia, in the Missionary District of the Panama Canal Zone, suggested



the overall design of the world, with Cuba in the foreground. The plan and drawing were made by Paul A. Tate, headmaster of St. Paul's School, Camaguey, Cuba, and FORTH correspondent, and the carving was done in Havana, in order to get a large enough piece of wood for it.

The basin, made of cedar, is one and three-quarter inches high, and measures twenty-two inches across. Around the rim are: *De Gracia Recibisteis* (Out of Grace Ye Have Received), a St. Andrew's Cross, *Dad de Gracias* (Give out of Thankfulness), and three fishes. In the bottom of the basin is: *Id Predicad Sanad Ensenad*, meaning Go, Preach, Heal, Teach. On the back, an appropriate inscription dedicates it to Mrs. Soule.

All the branches of the Woman's Auxiliary in Cuba contributed toward the cost of the offering plate, which is kept permanently in the cathedral.



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Four-Year-Old Practices Acolyte Duties

HENRY was only four. He had never been to a regular Church service, but it was Christmas and he wanted to go.

"We'll see," said Daddy.

Henry was persistent. "The Beeshopp will be there, Daddy, and he'll say, 'Where's Henry?'"

This was serious, for the Bishop was a great friend of long standing. "Hello, Beeshopp," Henry would say when they met, "do you want something to eat?"

So Henry went to the Christmas service, and he paid careful attention to everything that happened. He was particularly impressed by the acolyte and watched the older boy closely to see how he did everything. After the service, Henry ran up to the Bishop.

"When can I be your acolyte?" he asked eagerly.

As soon as he got home, Henry began to make preparations, so that he would be ready to be the Bishop's acolyte when he was needed. He already had a prayer corner of his own, with an altar on which he had placed candles and for which his father had made a small wooden cross.

He needed vestments, however, and he set about collecting these at once. First he commandeered one of his father's dark red woolen shirts for a cassock. Over this, he put one of his father's white shirts, with the collar backwards as it should be for the proper clerical effect. Then his father made a wooden processional cross for him, and Henry started practicing his acolyte duties in earnest.

Henry is a missionary, too. One day he gathered together half a dozen neighborhood boys and girls, had them kneel before his prayer corner, and taught them the Lord's Prayer. When his mother gave them a plate of cookies to be eaten outdoors where crumbs would be no problem, he insisted that one of the children first say Grace.

Henry is all boy, with a flair for mechanics. He has a collection of mechanical toys, and sometimes he thinks that he will be a truck driver for a little while when he grows up, before he becomes a regular acolyte.

FORTH—January, 1952



Henry, the littlest acolyte

Missionaries Receive Cars

WOMEN missionaries in many rural areas bought cars recently with contributions donated through the United Thank Offering. With their new cars, they have saved precious time, money, and energy in carrying on their work.

In the Southwest, one missionary, owner of a new pick-up truck, drives over poor wagon trails every Sunday to bring the most isolated families to church. A missionary in Japan uses her new jeep station wagon every day and finds that with a car she can keep in close touch with church schools and missionary work in Tokyo and other cities and communities.

The generous assistance of the UTO gratefully has been acknowledged by those who have received cars.



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Church in Alaska is Facing Critical Clergy Shortage

"THE people of Alaska love the Episcopal Church, but they have precious little opportunity of expressing their love through worship and in learning more about God's way for them," the Rt. Rev. William J. Gordon, Jr., Missionary Bishop of Alaska, stated recently.

The Church in Alaska is faced with a critical shortage of both trained personnel and equipment. Since 1940 the population has increased more than seventy-five per cent, and present Church facilities simply are not adequate to cope with this sudden growth.

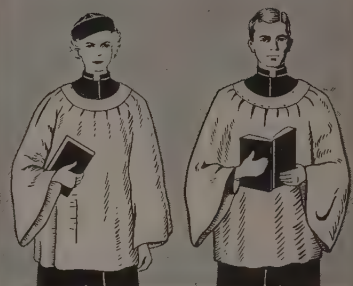
In Anchorage, for example, there is only one church, erected when the community was a tiny village of two thousand. Today there are twenty-five thousand people within the city limits alone. In addition, an estimated twenty thousand Army personnel are stationed in the immediate vicinity with more to come as soon as they can be housed. This expansion is only the beginning, for during 1951 the government expects to put two hundred million dollars into new construction in Alaska.

This startling mushrooming of population has presented the Church with problems beyond its ability to solve with the resources on hand. How can one tiny church seating only eighty people and with no room for a church school serve a teeming city the size of Anchorage? This particular parish is struggling to raise money for a new building, but at the present time it has less than a fourth of the \$125,000 needed for land, church, parish hall, and rectory.

The situation in many Alaskan communities is still more deplorable. Fifteen Indian and Eskimo villages where practically every person is an Episcopalian have no resident Church worker at all. They must rely upon occasional visits from the nearest priest, usually only two or three times a year.

"These people are deprived of any privilege of hearing the word of God," Bishop Gordon said, "and it is not hard to understand that we are losing nearly ten per cent of them each year to paganism, indifference, and fly-by-night sects."

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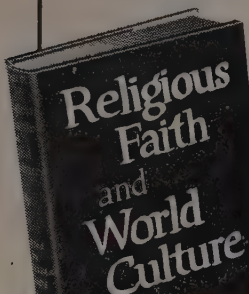
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Ambassador to Vatican

continued from page 5

Vatican in order to gain access to a unique source of information, achieve effective coöperation against communism, and advance the cause of peace. The fact is that formal diplomatic relations constitute no binding agreement for either party to reveal any information except what it chooses to reveal. On the other hand, if both parties desire that all resources of information be utilized and coördinated against communism, this can be achieved through our ambassador to the government of Italy who is resident in Rome and readily accessible to the Vatican. Eager allies in a common cause are not frustrated in their common efforts by considerations of protocol or prestige.

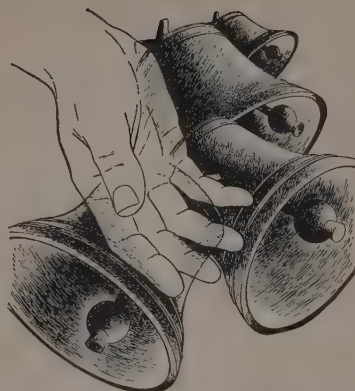
All Christian bodies stand together in opposition to communism. The National Council of the Churches of Christ in the United States of America holds unequivocally that communism, in its basic philosophy and in its practice of disregarding many essential human rights, is opposed to Christianity. Our conviction in this matter has already been stated in these words:

It (communism) is atheistic in its conception of ultimate reality and materialistic in its view of man and his destiny. Its utopian philosophy of history lacks the essential Christian notes of divine judgment, divine governance, and eternal victory. Its revolutionary strategy involves the disregard of the sacredness of personality which is fundamental in Christianity. Such differences can never be resolved by the compromise or surrender of faith by Christians.

We continue to stand ready to coöperate with Roman Catholics and other men of goodwill in working for peace. We have worked with them in the past and intend to do so in the future. We work also with our government in informal but effective coöperation without any necessity for any legal diplomatic agreement. Our constituent bodies are related to the World Council of Churches which has similar channels for international coöperation in the furtherance of peace.

The second reason given for the

continued on page 30



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Ambassador to Vatican

continued from page 29

President's proposal is that there is precedent in American history, notably in the middle of the last century. The fact is that the present proposal for an ambassador to the Vatican is without precedent. The charge d' affaires of the United States accredited to the Papal States in 1848 was instructed to deal "exclusively" with civil and commercial matters with a State which comprised some sixteen thousand square miles of territory and a population in excess of three million. In contrast, the present State of Vatican City comprises an area of one-sixth of a square mile and a population of some one thousand. It has no civil courts or civil administration distinguishable from ecclesiastical authority.

It should be remembered that in 1867 Congress cancelled appropriations for the representative to the Papal States in response to public indignation over the reports of a prohibition of public Protestant worship within the city walls of Rome. The protest was against the infringement of religious liberty and in support of the separation of Church and State.

The third reason offered in support of the President's proposal is that other nations send ambassadors to the Vatican. This is a most unsound argument for abandoning our distinctive American tradition which has served us well. Most of the other countries that have diplomatic relations with the Vatican give special recognition and status to the Roman Catholic Church and recognize the diplomatic representatives of the Vatican to their own capitals as deans of the diplomatic corps. Our nation, on the other hand, always has refused to give any Church preferential status.

The President's action precipitates precisely the kind of situation which our forefathers sought to prevent in the interest of the national welfare by constitutional separation of Church and State. To establish formal diplomatic relations with the Vatican would be to concede to one Church, the head of which has only nominal secular power, a political

continued on page 31

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Ambassador to Vatican

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status in relation to our government which could not possibly be given to all Churches and which could not, as a matter of principle, be accepted by most. Thus tension and controversy would be induced in our national life at the very time when unity is most essential.

We reaffirm our approval of the *Brief in Support of Maintaining a Valuable American Tradition* which was submitted to the President and the Secretary of State on October 31, 1950 on behalf of an even more inclusive group of Churches than the twenty-nine constituent to the National Council of the Churches of Christ. We commend this brief to the public.

We earnestly express to the President and the Congress our conviction

that only a prompt withdrawal or rejection of the President's proposal can save this country from a most unfortunate and unnecessary controversy, with reactions that will be cumulative as the issues become more widely recognized. We did not choose this controversy. We deplore it. But we cannot and will not evade it. We have been in the past and will continue to be in the future unalterably opposed to the establishment of diplomatic relations with the Vatican.

EPISCOPALIANS tied for second place in a recent count of the religious affiliations of United States Senators. Fourteen Church members are listed; the Presbyterians have an equal number and the Methodists top the list with nineteen members in the Senate.

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Foreign Students Prepare

continued from page 15

great deal to reestablish the Church and the congregation since the atomic destruction of his city. He plans to establish a new school when he returns to Hiroshima.

Some of the students arrived in the United States this fall. Others have been here for a year and have had their scholarship grants extended. Tadao Fujii, a Japanese student of physics, began his studies at Stanford University in April, 1951, and is continuing them this year. Fujii is a member of the Stanford Canterbury Club and the Christian Fellowship Society. He likes studying in America and has a part-time job at the famous Hoover Library, cataloging Japanese books and periodicals. He will return to Japan to teach at Shoin Junior College.

This year the students come from ten different countries. Like Fujii, they have outstanding academic backgrounds. While they are here they have a chance to see the strides the Church is making in this country and, with this knowledge, can help to further the growth of Christianity when they return to their own lands.

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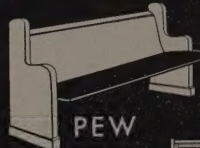
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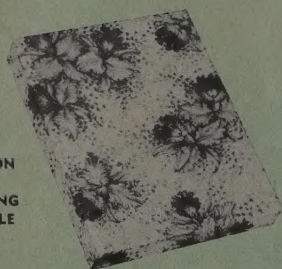
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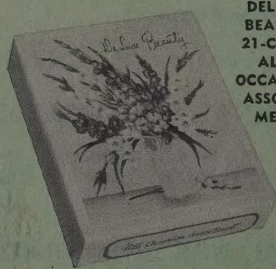
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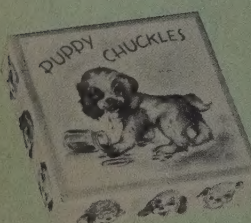
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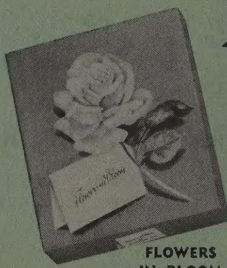
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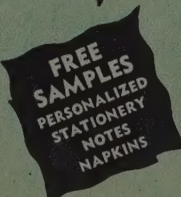
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